

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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ORIGIN OF MAN.

The origin of the human race is a subject that has of late been warmly discussed by the leading ethnologists and zoologists of the day. With what results remains to be seen.

Ethnology, or the science of races, is in itself a useful and interesting branch of study, as by it we learn to trace with greater certitude the physical relationship which the various peoples of the earth bear to each other.

Various opinions are maintained as to how many distinct races of human-kind there are in the world—some upholding the doctrine of unity of origin with orthodox zeal, some contending with equal tenacity for three distinct primordial races, others for five, and others again for as many as eleven.

At the meetings of the British Association for the Advancement of Science, held last year at Oxford, and this year at Manchester, spirited discussions took place upon the Antiquity of the Human Race and the Origin of Species, some of the prominent zoologists avowing considerable modifications of their opinions upon the latter topic—the new doctrine being that the different species of life-forms, instead of being independently created, have gradually descended as modifications and varieties from each other.

In order to give our readers a better general idea of the peculiar views now

gaining ground in the foremost ranks of naturalists, we will cite a few instances for illustration.

An elaborate work, which is somewhat agitating the scientific circles of France and England, has lately been published by M. Pouchet, a French naturalist, purporting to establish the principle of "spontaneous generation." Crosse had professed to produce insects by electricity; Fray, to develop slugs by fermentation; and Needham, to form animalculæ by infusorial means: but as objections had been raised by their opponents against their hypotheses and experiments on the supposition of the presence of ova or seed-germs, M. Pouchet proposes to produce insects in infusions under circumstances which would preclude the possibility of the presence of any organic germ, such as employing artificial water, artificial air, or even pure oxygen, passing the air through concentrated sulphuric acid, and subjecting the infusion (of hay) to a high boiling temperature. By this means he proposes to destroy any germ that might possibly be supposed to exist therein; and under these extreme circumstances he professes to be able by a simple natural process to generate organic life from inorganic matter.

Then, again, there is the remarkable anonymous volume, entitled "Vestiges of Creation," which has startled all

classes of natural philosophers from their propriety, and has lately run through nearly a score of editions in double quick time. In this book the "progressive development" theory is proclaimed and advocated in all its bearings,—the hypothesis being that from the original simple forms of life the higher and more complex have been eliminated by degrees, one above another, without any special creative fiat, until at length the ape was produced, from which the lowest type of man was ultimately developed, in a wild or savage state; that thus all the changes have been brought about which characterize both vegetable and animal life, the elements of which all are composed being the same, the difference consisting merely in the modes of their arrangement and transition,—galvanic action being the chief agent in effecting the results.

Last, but not least, comes the Darwinian theory of "natural selection." In his recent work upon the "Origin of Species," Darwin proceeds upon the hypothesis that there have been no special creations of separate species of either vegetable or animal forms of life, but that external conditions, such as variations of climate and food, domestication or cultivation, natural habit, volition, and co-adaptation, &c., will account for all the changes and varieties observable in the different classes of vegetables and animals existing on the globe, whether on the land, in the sea, or in the air. Also that in the struggle for life, which, under peculiar circumstances, ensues among different vegetable and animal forms, any variety which may have the superiority as regards existing circumstances, will predominate, and, by diverging in a new direction, become modified and changed by surrounding natural causes. Thus from unity is said to be evolved every kind of diversity, the upward progress of the animal race ending in the human.

Since the descriptions recently published by Du Chaillu and others of the size, shape, and peculiar characteristics of the *gorilla*, discovered in Equatorial Africa, opinions have obtained among the Darwin school of naturalists that that remarkable species of animal, so resembling man, must be either an ape developing into manhood, or a man degenerating into an ape. The former

hypothesis, however, appears to gain the greater amount of credence among that class of theorists.

It is not our intention to discuss here the merits or demerits, in particular, of the foregoing theories as to the origin of the various species of vegetable and animal forms of life, nor to dwell upon the various points of similarity or dissimilarity between man and the higher grades of animals, such as the gorilla and the *mbouvé*. Suffice it here to say that, notwithstanding the evident general resemblance as to physical conformation, there are many essentially-distinctive differences of a special character in the various particulars which make up that general structure; and one thing is certain—namely, that since "the beginning" of the existence (however far back the paleontologist may trace it) of either man or monkey upon the earth, the annals of time give us no record, either ancient or modern, of the one ever merging into the other. Manhood and monkeyhood are as distinct now as ever they were; and surely, if there were any natural tendency or possibility of either the development or degeneracy of the one into the other, some indubitable instance of the fact would have shown itself ere this.

But the chief, wide distinction that exists between man and all the different classes of animals, from the lowest to the highest, lies in his mental and moral capacities. In his spiritual endowments man stands pre-eminent and alone. The animals of each and every order have their peculiar instincts and faculties, but in these respects man rises immeasurably far above them; for while they are stationary, man progresses. Age after age finds them as bygone centuries left them, unaltered, unimproved; but as one generation succeeds another, man advances in mental power, in moral capacity, and intellectual greatness. There is no boundary line even to this his marked superiority over the brute creation. His capacity for moral growth and intellectual power increases and strengthens as it is exercised, and knows no limit. But moral advancement, progressive knowledge, increasing wisdom, and cumulative mental power, are terms altogether inapplicable and strangely out of place, if applied to animals. They

are predicable only of man. This argument alone is of itself sufficient to meet the case of the gorilla's supposed approximation to manhood.

But what saith HE whose wisdom is far above man's, even as the heavens are exalted above the earth? While men are weaving theories of their own, and in their halls of learning are disputing with each other on the origin of man, the Saints of God are guided, like those of old, in their councils and their judgments, by the light of revelation—the dictates of Heaven—the voice of God. While in the scientific land of Egypt, so to speak, the direst confusion reigns, and darkness on all vital subjects fills the land, (a "darkness" so "thick" that it may be "felt" by the humblest searcher after truth,) the Israel of God have "light in their dwellings," even the light of heaven's sun—the light of Divine revelation.

The "Wise Man" has said, in reference to the period of death, that "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, (Eccles. xii. 7.) thus showing that while the body is of the earth, earthy, the spirit is of celestial origin, and will ultimately "return" or be received back again into the Divine presence of Him who is, as the Apostle declares, "the Father of spirits."

Many other texts of Scripture might be cited which plainly and unmistakably declare man's origin to be *Divine*.

Having a Divine parentage, and being of celestial origin, as to his spiritual nature, his instincts and high physical characteristics must from the first have placed him at the head of the entire animal creation, holding supreme "dominion over every living thing."

In the New Translation of the Bible, by the Prophet Joseph Smith, we find the following sentence in the 1st chapter of Genesis, in reference to the formation of the vegetables and animals of the earth, and lastly man:—

"Nevertheless, all things were *before* created and made according to my word."

Thus showing that although man's body or tabernacle is formed from the dust of the ground, or, in other words, is of earthly origin, and that the latter has to be animated with the breath of physical life, in order to render it a suitable abode for the former; thus

showing that his first estate was not in the garden of Eden, as is commonly supposed, but in a pre-existing spiritual world or sphere.

In the Book of Abraham; also, translated from the Egyptian papyrus by Joseph Smith, the following passage occurs:—

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and the great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good. And he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever."

We learn from this, then, among other things, that man, as a spirit, or organized intelligence, existed in the spirit-world for ages long anterior to his incarnation in this lower sphere; that this temporary change was designed as a means of practically testing the power and integrity of the spirit thus removed to a new position and surrounded by varying circumstances of a lower order; and that so far as he availed himself of the opportunities afforded him of proving his integrity by grappling with surrounding evils and overcoming them, and thereby rising superior to their influence and power, he would thus gain an experience that would be invaluable, and ultimately win his way to far higher and still more and more exalted positions in the celestial state than he could otherwise have possibly reached.

We will now select a few passages from the discourses of President Young upon the subject, which, clear and explicit in themselves, stand out in bold relief from the theories of men uninspired by the spirit of revelation. He says—

"Our Father in heaven begat all the spirits that ever were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal. Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession."

"After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve: he must have Eve to commence the work of generation, and they will go into the garden and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children."

"Now understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles which were organized for that express purpose, and so the spirit and the body became a living soul."

President Young, in the foregoing passages, while substantiating the fact of the union of man's pre-existing spirit with a bodily product of the "dust of the ground," enters more particularly into the *modus operandi* of that union. He unmistakably declares man's origin to be altogether of a celestial character—that not only is his spirit of heavenly descent, but his bodily organization too,—that the latter is *not* taken from the lower animals, but from the originally celestial body of the great Father of humanity.

Taking the doctrine of man's origin as seen from this higher point of view, and comparing it with the low assumptive theories of uninspired men, such as those we have alluded to, how great the contrast appears! "Look on this picture"—Man, the offspring of an ape! "And on this"—Man, the image of God, his Father! How wide the contrast! and how different the feelings produced in the breast! In the one case, we instinctively shrink with dread at the bare insinuation; while in the other, the heart beats with higher and warmer and stronger emotions of love, of adoration, and praise; the soul is cheered and invigorated in its daily struggles to emancipate itself from the thralldom of surrounding evils and darkness pertaining to this lower sphere of existence, and is animated with a purer and nobler zeal in its onward and upward journey to that Divine Presence whence it originally came.

NECESSITY FOR REVELATION.

BY ELDER JOHN C. GRAHAM.

Although mankind have degenerated from the elevated condition they once occupied, and adopted systems that are not conducive to their spiritual welfare and happiness, the Almighty has not entirely forsaken us and left us to be completely engulfed in the vortex of iniquity and consequent ruin. On every hand we behold numerous evidences of

his mercy and fatherly care. Amidst what are called nature's glorious endowments and blessings, an Almighty Providence is working the welfare of the human race, and is continually bestowing, as from an unknown source, comfort and happiness upon his children here. The source from which these evidences are derived is apparent; yet even from

the possessors of these blessings can we frequently hear doubts of the existence of a Supreme Being; and their only acknowledgements of such benefits are that they have all been derived from nature or chance. Notwithstanding the palpable assurances continually manifested in their lives, conviction has made no impression on their unbelieving minds. Scepticism prevails among the majority of mankind to such an extent that, however strong may be the evidences which are brought forward to convince man that God reigns, doubt and uncertainty still remain. There is however, notwithstanding declarations to the contrary, an inherent consciousness within man that there is a mysterious cause controlling all human affairs. The existence of this scepticism shows a necessity for direct communication between God and man, in order that a settled and universal conviction may prevail of the existence of a Creator and governing Power. Yet men who profess to believe in such an existence, and offer up their adorations to that Being, declare all intercourse between God and man as non-essential. Their own standard of belief, however, upon which are based their hopes and prospects of salvation, condemns such a theory. That standard, the Bible, in numerous instances, we find, supports the fact of there being at one time a channel of communication between the heavens and the earth. The fact that the Saviour, whom the Christian world theoretically acknowledge as Lord and Master, held frequent communion with his Father, clearly and plainly shows that if he could not do without such communication, we of course cannot remain isolated from him and still maintain our devotion to his cause. "My God, my God, why hast thou forsaken me?" was an exclamation from the Saviour while suffering for the welfare of mankind. This was the language of one whom the Christian world declare to have been sinless, evincing to us, as it undoubtedly does, that he experienced the bitterness of his brief estrangement from God.

In another instance, we have on record within the pages of the standard of Christian belief, that by revelation the Apostle Peter was enabled to bear testimony of Jesus and recognize him as

"Christ, the Son of the living God." The Saviour's reply was—"Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." In this passage, Jesus alluded to revelation as being the rock on which he would "build his Church."

That the Church of God cannot exist without a channel of communication being open, is shown by his dealings with mankind. "Surely the Lord God will do nothing but he revealeth his secrets to his servants the Prophets." This evidently implies that the Almighty, in his designs or purposes for the welfare of his Church, would reveal his views to those who represented him on the earth, giving them the authority to execute the same. Through revelation God acquaints his servants with whatever purposes he may have in view, otherwise they would be in ignorance of the fact that he desired or designed anything. How could we perform the will of our parents on the earth without understanding what their will might be? Could we really suppose that our earthly parents would countenance our disbelief in the necessity of receiving directions from them? If we adopted our own views, and acted upon them independently of those whose authority and rule over us are unquestionable, we should be considered disobedient and insubordinate children. Then, if we acted similarly with respect to our Heavenly Father, are we not amenable to him for our disobedience and insubordination?

It is evident, then, that revelation from God to man is requisite for his guidance in his earthly career, that he may have the assurance of his continual safety, and the knowledge that God recognises him. Mankind entertain the notion that intelligence, wisdom, and knowledge are so universal as to render revelation unnecessary and dispensable. If a man should come forth and declare that he has received communication from on high, would his testimony be received? So widely does the self-importance of men prevail, that God's voice is unheeded. They have wandered into the dark region of infidelity, and seek no relief; but when his wrath

and indignation shall sweep the earth—when God shall strike the unbeliever and the ungodly with fear, they will discover that they have rejected and offended him. The picture of their inevitable distress is so terrible that description fails to illustrate it.

Mankind offer up their prayers to God, of whom they have but a meagre conception, and yet manifest little concern whether they receive answers to their prayers or not, thus verifying the scripture—"They draw near to me with their lips, but their hearts are far from me." Mankind have a form of belief in God, and, as far as theory is concerned, adhere to it, even to addressing their Maker in humble prayer; but it is devoid of power. It is a "form of godliness," which is necessary to be observed for the sake of *appearances*, whether in their supplications or praises any sincerity be manifested or not. Thus men indulge in a form of communion with God, and still they deny the necessity of such communion. Is it likely that our Heavenly Father would, under such circumstances, reveal his acknowledgements of their prayers, inasmuch as they declare that such are unnecessary? The rejection of this principle—the leading feature of a Divinely established Church by mankind, proves, in connection with their rejection of other important principles, their condition of utter unbelief and darkness. Men do not know whom they worship, and are further in darkness by the non-intercourse between the God of their worship and themselves. The world is plunged into a sea of unbelief, which is just the situation that ancient Prophets have declared they should be in. Is there no escape from the calamity that will ensue? God is a just and merciful being. He has shown sympathy and regard for the whole of the human family in many instances. He has endeavoured to save men from a similar fate by his kindly interference. The condition of the antediluvian world, in their condition of unbelief and wickedness, and the present situation of the "Christian" world, are alike. They were completely deaf to the admonitions of God through Noah; and notwithstanding the warnings they received of the approaching current of his wrath, they persisted in their unbelief, and continued

to pursue iniquity and vice. How often from the pulpit, in which stands the professed minister of God, can we hear repeated the consequences that followed the people of that age! Imagine a person like Noah coming forth in this age declaring a similar destruction of the world to that of the antediluvians;—would not mankind denounce him, as they did Noah, as a fanatic and an impostor? Even were the presiding prelate of the national church in this country to come forward and declare that God had revealed to him his designs respecting the children of men, he would be regarded as a lunatic, or something equivalent, so prejudiced are mankind against the idea of revelation being essential, notwithstanding the palpable proofs of its necessity.

The world apparently enjoy their situation, and regard the sacred decrees of God with mocking indifference. They persist in taking their own course, which, like that pursued by Noah's persecutors, will lead them to a final estrangement from their Creator. Still he offers to mankind a means of attaining glory and exaltation, notwithstanding their past demerits, provided they will yield to the order of his Church. In order to understand the requirements of the Gospel and the laws of his kingdom, mankind are invited to approach him in humility and confidence, having contrite spirits, and showing a disposition to receive his word, which is life to all who adhere thereto. "Prove all things, and hold fast that which is good." The same gifts and blessings still follow obedience to the Gospel, and every promise made by God to his children will be fully realized. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not," is an invitation to all the human family. If we have reliance on God and his promises to man, why do we hesitate to accept his invitation? If we doubt the divinity of the world's systems of religion, we have an assurance from the Almighty that he will liberally satisfy the humble and earnest appeals of the enquirer. Thus God is willing that mankind should hold communion with him, and he has opened the channel of revelation, that man may from time to time become acquainted with his mind and will.

HISTORY OF JOSEPH SMITH.

(Continued from page 643.)

We are also writing to Justin Butterfield, Esq., U. S. Attorney for the district of Illinois, who has kindly offered his services to secure the Post Office to the General, he having been here and seen for himself the situation; and probably his letter to the department will arrive nearly as soon as this.

The election on the principle of Jeffersonian democracy, free trade, and protection of person and property, is gaining ground in every quarter. All is well at Nauvoo, although some of the Anties are trying to do us injury; but their efforts are palsied, and they make very little headway. You remember the Preston motto, 'Truth will prevail!' Therefore we go ahead.

You have the best wishes of the Council and friends here.

I am, sir, most respectfully yours,
W. RICHARDS, Recorder.

By order of the Council.

N. B. Your families and friends were well last information."

Sidney Rigdon resigned the office of Postmaster of Nauvoo, and recommended me as his successor.

The *Maid of Iowa* arrived at five p.m.

The High Council having directed the following testimony to be published in the *Neighbour*, I copy it, with the editor's remarks, to show the character of the men who are now seeking to destroy my life and usefulness, and overthrow the work of the Lord which he has commenced through my instrumentality:—

"*Testimony of Margaret J. Nyman v. Chauncey L. Higbee*, before the High Council of the Church of Jesus Christ of Latter-day Saints, in the city of Nauvoo, May 21st, 1842.

Some time during the month of March last, Chauncey L. Higbee came to my mother's house early one evening, and proposed a walk to a spelling school. My sister Matilda and myself accompanied him; but, changing our design on the way, we stopped at Mrs. Fuller's. During the evening's interview, he, (as I have since learned,) with wicked lies, proposed that I should yield to his desires and indulge in sexual intercourse with him, stating that such intercourse might be freely indulged in, and was no sin; that any respectable female might indulge in sexual intercourse, and there was no sin in it, provided the person so indulging

keep the same to herself; for there could be no sin where there was no accuser; and most clandestinely, with wicked lies, persuaded me to yield by using the name of Joseph Smith, and, as I have since learned, totally false and unauthorized; and in consequence of those arguments, I was influenced to yield to my seducer, Chauncey L. Higbee.

I further state that I have no personal acquaintance with Joseph Smith, and never heard him teach such doctrines as stated by Chauncey L. Higbee, either directly or indirectly. I heartily repent before God, asking the forgiveness of my brethren.

MARGARET J. NYMAN."

"State of Illinois, County of } ss.
Hancock, City of Nauvoo, }

Nauvoo, May 24th, 1842.

Personally appeared before me, George W. Harris, Alderman of the city aforesaid, Margaret J. Nyman, the signer of the above instrument, and testified under oath that the above declaration is true.

GEO. W. HARRIS, Alderman."

"Nauvoo, May 21st, 1842.

During this spring, Chauncey L. Higbee kept company with me from time to time, and, as I have since learned, wickedly, deceitfully, and with lies in his mouth, urged me vehemently to yield to his desires; that there could be no wrong in having sexual intercourse with any female that could keep the same to herself; most villanously and lyingly stating that he had been so instructed by Joseph Smith, and that there was no sin where there was no accuser; also vowing he would marry me.

Not succeeding, he, on one occasion, brought one who affirmed that such intercourse was tolerated by the heads of the Church. I have since found him also to be a lying conspirator against female virtue and chastity, having never received such teachings from the heads of the Church; but I was at the time partially influenced to believe, in consequence of the source from whom I received it.

I yielded, and became subject to the will of my seducer, Chauncey L. Higbee; and having since found out to my satisfaction that a number of wicked men have conspired to use the name of Joseph Smith, or the heads of the Church, falsely and wickedly to enable them to gratify their lusts, thereby destroying female

innocence and virtue, I repent before God and my brethren, and ask forgiveness.

I further testify that I never had any personal acquaintance with Joseph Smith, and never heard him teach such doctrines as Higbee stated, either directly or indirectly.

MATILDA J. NYMAN."

"State of Illinois, } ss.
City of Nauvoo, }
May 24th, 1842.

Personally appeared before me, George W. Harris, Alderman of the said city, Matilda J. Nyman, the signer of the above instrument, and testified under oath that the above declaration was true.

GEO. W. HARRIS, Alderman."

"Nauvoo, May 24th, 1842.

Some two or three weeks since, in consequence of brother Joseph Smith's teachings to the singers, I began to be alarmed concerning myself, and certain teachings which I had received from Chauncey L. Higbee, and questioned him (Higbee) about his teaching, for I was pretty well persuaded, from Joseph's public teachings, that Chauncey had been telling falsehoods; but Chauncey said that Joseph now taught as he did through necessity on account of the prejudices of the people, and his own family particularly, as they had not become believers in the doctrine.

I then became satisfied that all of Chauncey's teachings had been false, and that he had never been authorized by any one in authority to make any such communication to me.

Chauncey L. Higbee's teaching and conduct were as follows:—When he first came to my house, soon after the Special Conference this spring, Chauncey commenced joking me about my getting married, and wanted to know how long it had been since my husband died, and soon removed his seat near me, and began his seducing insinuations by saying it was no harm to have sexual intercourse with women if they would keep it to themselves, and continued to urge me to yield to his desires, and urged me vehemently, and said he and Joseph were good friends, and he teaches me this doctrine, and allows me such privileges, and there is no harm in it, and Joseph Smith says so.

I told him I did not believe it, and had heard no such teaching from Joseph, nor from the stand, but that it was wicked to commit adultery, &c.

Chauncey said that did not mean single women, but married women; and continued to press his instructions and arguments until after dark, and until I was

inclined to believe; for he called God to witness of the truth, and was so solemn and confident, that I yielded to his temptations, having received the strongest assurance from him that Joseph approved it and would uphold me in it. He also told me that many others were following the same course of conduct.

As I still had some doubts near the close of our interview, I again suggested my fears that I had done wrong, and should lose the confidence of the brethren, when he assured me that it was right, and he would bring a witness to confirm what he had taught.

When he came again, I still had doubts. I told him I understood he (Higbee) had recently been baptized, and that Joseph, when he confirmed him, told him to quit all his iniquitous practices. Chauncey said it was not for such things that he was baptized. 'Do you think that I would be baptized for such a thing, and then go into it so soon again?'

Chauncey Higbee said it would never be known. I told him it might be told in bringing forth. Chauncey said there was no danger, and that Dr. Bennett understood it, and would come and take it away, if there was anything.

SARAH MILLER."

"State of Illinois, } ss.
City of Nauvoo, }

May 24th, 1842.

There appeared Sarah Miller, the signer of the above instruments, and made oath that the above declaration is true before me.

GEO. W. HARRIS, Alderman."

Nauvoo, May 25th, 1842.

Extract from the testimony of Catherine Warren v. Chauncey L. Higbee, before the High Council of the Church, &c.

I have had an unlawful connection with Chauncey L. Higbee. Chauncey Higbee taught the same doctrine as was taught by J. C. Bennett, and that Joseph Smith taught and practised those things; but he stated that he did not have it from Joseph, but he had his information from Dr. John C. Bennett. He, Chauncey L. Higbee, has gained his object about five or six times. Chauncey L. Higbee also made propositions to keep me with food, if I would submit to his desires."

"We have abundance of like testimony on hand, which may be forthcoming if we are compelled; at present the foregoing may suffice.

'Why have you not published this before?' We answer—On account of the humility and entreaties of Higbee at the

time, and on account of the feelings of his parents, who are highly respectable, we have forbore until now. The character of C. L. Higbee is so infamous, and his exertions such as to destroy every principle of righteousness, that forbearance is no longer a virtue.

After all that this Chauncey L. Higbee has done, in wickedly and maliciously using the name of Joseph Smith, to persuade innocent females to submit to gratify his hellish lusts, and then blast the character of the most chaste, pure, virtuous, and philanthropic man on earth, he, to screen himself from the law of the land and the just indignation of an insulted people, and save himself from the Penitentiary, or whatever punishment his unparalleled crimes merit, has entered into a conspiracy with the Laws and others against the life of those who are knowing to his abandoned conduct, thus hoping to save himself from the disgrace which must follow an exposure, and

wreak his vengeance and gratify his revenge for his awful disappointments."

A two days' Conference was held in Jefferson County, New York, at 10 a.m. Present, 300 Saints, 150 of whom had embraced the Gospel since last autumn. Nine branches were represented, containing 289 members, 16 Elders, 8 Priests, and 1 Teacher. An immense concourse of people assembled to hear the Elders preach. Elder Benjamin Brown was President, and J. W. Crosby, Clerk.

A three days' Conference was held at Dresden, Weakly County, Tennessee. Elder A. O. Smoot was chosen President, and D. P. Raney, Secretary. A large congregation assembled; but the proceedings were interrupted by a mob, headed by some of the leading men of the county; yet a candidate for elector was appointed by my friends.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 12, 1861.

A DARK AND TROUBLOUS FUTURE—THE SAINTS SHOULD BE PREPARED.

"But when we come to matters of fact, it is quite possible that, through bad harvests, through the present war in America and probable war in Europe, the next ten or twenty years may comprise some periods of general and serious calamity."—*London Times*, Oct. 2, 1861.]

Men who have been watching the political barometer for many years, and noting every change with the same exactitude as the meteorologist would the rise and fall of the mercury, are pretty confident, from the present indications, that a war in Europe is imminent. Where it will originate, or what will be the cause of war, is difficult to say. The most trifling cause may produce it, and those who, from their observation of and experience in political barometrical changes, think it is impending, are scrutinizing every quarter of the horizon to endeavour to discover its first appearance. Every nation is engaged in preparations more or less extensive for the trial which all instinctively feel may not be long postponed. There is a want of confidence painfully apparent among the nations of Europe. Even those between whom a good understanding should prevail, being allies, like England and France, view each other's movements with unconcealed and avowed suspicion and distrust. And while this feeling prevails there is continual danger of a misunderstanding arising, which the suspicions and distrust mutually entertained would render it difficult, if not impossible, to explain and remove, without recourse to war.

It is not, then, a matter of surprise that this being the condition of Europe, and trade languishing in England for want of orders for goods from America, and also cotton to supply her mills and keep her operatives employed—men should be forced to exclaim that "*it is quite possible that the next ten or twenty years may comprise some periods of general and serious calamity.*" Such is the conviction which the aspect of the times is forcing upon the minds of observant and reflecting men throughout the nation. They partially recognize the fact that trouble and calamity are at hand, without investigating the causes which are producing these evils, or the consequences which will attend them. They put their own construction upon the events which are now transpiring, and are unwilling to accept any other explanation than that which agrees with their own views. In this manner, also, they make their own prognostications, looking forward, of course, beyond the present prospective troubles to a happy future which they hope to enjoy. If they were not so besotted with their own opinions, they might be led to entertain a different view to this respecting the future and the peace and happiness which it will produce.

But, whatever the opinion and views of others may be, the Latter-day Saints should be prepared for the scenes which the future will unfold. Their principal testimony has been that the Gospel has been again restored to the earth for the purpose of preparing men for and saving them from the dire calamities which are to be poured out without stint upon a world who persistently cling to their wickedness. They, least of all, should not be deceived respecting the signs which are fast making their appearance, and which are so strikingly confirmatory of the word of the Lord respecting the future, with which they have been made acquainted. They ought to know that the "periods of general and serious calamity" are not to be followed, at the expiration of ten or twenty years, by a period in which this and other nations can progress with uninterrupted prosperity. It is now time that the Saints should have correct views of the position of the world and their relationship to it, and not suffer themselves to be deceived with the idea that they can still continue their associations with Babylon and be good Saints and escape the calamities that are coming upon her. The Elders have lifted up their warning voice for many years throughout these lands. They have faithfully declared to the people the message which the Lord has commissioned them to make known. But the trouble and calamities which they predicted have made their appearance so gradually, and in some instances in so different a manner from that which they anticipated, that many of the people have grown quite careless upon the subject. At the time when they first believed and obeyed the message, their fears were awakened, and they thought they must flee immediately, or they would be overtaken and share the fate of Babylon. But year after year has rolled around, and they still live, and Babylon still stands, and a feeling of carelessness and of security has taken possession of them, and they now think that a few years' longer stay will make but little difference with them in the end in gathering to Zion.

While there is yet an opportunity for the people of God to flee from Babylon and to accept the refuge which God has provided for them, we wish to place upon record our solemn warning to the Saints throughout these lands to avail themselves of it. The time, towards which the predictions of both ancient and modern Prophets have been pointing, is nigh at hand. Babylon the Great, whose boast it has been that "she sits a queen, and is no widow, and shall see no sorrow," is on the eve of the most terrible convulsions—convulsions which will continue to agitate her

until her overthrow shall be completed. This the Saints should be prepared for. It is a day that should not come upon them unawares as a snare. And, that it might not come upon them in this manner, the Lord has inspired men to warn the inhabitants of the earth, that all who would hear their voice may escape, through the means which he has appointed. He has likewise given plain and pointed revelations, that they might know for themselves respecting these things. One of these is now being fulfilled in a most striking manner in the eyes of all nations, to the confusion of those who have despised and rejected it, but to the joy and thanksgiving of all who are believers in his power.

Nearly twenty-nine years have elapsed since the Lord foreshadowed in plain and unmistakable language the manner in which the calamities and destructions which should overwhelm Babylon should commence; and for that length of time the inhabitants of the earth have been warned respecting them. To the United States especially, as being the nation which should first experience the shock, the warning has been iterated and reiterated in every possible form; but with only sufficient success to gather out a few who had confidence in the warning. The nation itself rejected it by killing and persecuting those who received and gave it publicity. Many who heard the warning, and at the first believed it, were deceived into the belief that they could remain a few years longer and continue their associations with Babylon and yet escape. We are familiar with many such instances. They had enough means to take them through to Zion; but they wished a little more, or they had some other wish to gratify. If they had obeyed the warning as soon after they first heard it as they could, they would have been saved much anxiety and trouble, and perhaps would have lengthened out their days. Now, the property which they have laboured hard to obtain is so depreciated in value, and is so unsaleable, that it is not difficult to perceive that, if they go to Zion, they will be compelled to go in the condition in which it has been predicted many would go—namely, with a bundle on their back.

In the city of St. Louis—a city containing probably a larger number of apostates than any other of its size in the United States—a number of the Saints from this country with others, tempted by the advantages which presented themselves for obtaining employment and accumulating means, have from time to time stopped, when, if they had exercised patience and economy, they could have pushed their way on to the Valley. The late accounts from there represent matters as being in a dreadful condition. Business is broken up, the surrounding country is ravaged with contending armies, martial law is declared, and no one is permitted to pass beyond certain prescribed limits without a pass from the military commandant. Under these circumstances, what must be the reflections of those who, believing the warning which God has given, have nevertheless treated it with contempt? They who have done their best to get out of Babylon, but who, for want of means to go further, have been compelled to stop there, can approach the Lord in faith and ask him for his protection and care. And, doubt it not, if there be any such, they will be shielded and delivered. But how can the other class approach him with faith to ask for deliverance when they had the opportunity of going, but would not accept it? With what feelings of sorrow and anguish approaching to despair must they view their reckless folly, and especially if the consequences fall not only upon themselves, but upon their wives and families!

We trust the Saints throughout this Mission will be warned by the signs of the times and the events which have taken place, as well as by the testimony of the

servants of the Lord. You are comparatively free, up to the present time, from many of the threatening evils; and you should therefore let no exertion be spared on your part to separate yourselves from Babylon and all its associations. Our prayers should be offered up unitedly and unceasingly to the Lord to open up the way for the deliverance of his people, that every obstacle may be removed from the pathway of every faithful man and woman throughout the earth, and that the anxious thousands may have the opportunity of "flying like doves to their windows." For, be assured, the day is not far distant when they who would escape the coming misery and the wrath and indignation and chastening hand of Almighty God must stand in holy places.

NEWS FROM HOME.—We have lately received letters from the Valley, from President Young and Elder Woodruff, giving us cheering news of progress in the mountain home of the Saints.

We learn from the President's letter that Elders N. V. Jones, Jacob Gates, and Claudius V. Spencer arrived in G. S. L. City on the 15th of August, and Elder David H. Cannon and company on the 16th. All the companies had passed Laramie by the 16th, except Elder Joseph W. Young's train, which was expected there in a day or two after. The emigration generally was proceeding well, the train sent from G. S. L. City being able to take all from Florence who were desirous of going, as well as all the freight sent for.

A number of persons have been selected to make a good settlement in Uinta Valley this fall.

Since returning from their late visit to the southern settlements, the Presidency have held meetings in Springville, Lehi, Centreville, Farmington, and Tooele; and they purpose on the 6th of September visiting Ogden City and the settlements north of that place and in Cache Valley, for the same purpose. Elder Woodruff says—"President Young has turned missionary, and goes out to preach every other Sunday in the country."

We are also pleased to learn that the Telegraph Companies, east and west, are employing large forces and strenuously endeavouring to get their magnetic wires laid down as far as G. S. L. City, and to have everything in complete working order, at farthest, by the 1st of December.

Dr. Bernhisel is to return to Washington, during this fall, as Delegate to Congress for Utah.

We also learn that, owing to existing troubles and war-scenes in the States, some Gentile families have left there and fled to the mountains of Utah, desiring a home with the Saints in their peaceful retreat. More were expected to follow their example, thus fulfilling the words of the Prophet that those who would not take up their sword against their neighbour must needs flee to Zion for safety.

The remnant of the army have "gone home to the States," says Elder Woodruff. "They sold all their grain, flour, groceries, supplies, their fort and buildings, and everything appertaining thereto, except their arms and ammunition, which they destroyed. They shot away their shells, burst their mortars, buried their powder and 25,000 stand of arms: this by order of Government, so that the Mormons could not get them." The writer, however, seems to hold a different opinion as to the capability of the "Mormons" in discovering the hidingplace; for he adds—"But if the trains of waggons I have seen going into

G. S. L. City, loaded with gun-barrels, ramrods, cannon balls, and cast-iron shells, mean anything, I should judge somebody was supplying the foundries and blacksmiths' shops!"

The crops of almost all kinds throughout the Territory are reported as being generally in very good condition, notwithstanding a superabundance of rain, which, while doing good service in many places, has done some damage in others. Elder Woodruff says—"We have had the greatest rain of late that we ever had in August in this country. It was quite extensive during the time. There was the heaviest bursting of clouds in the canyons we ever experienced. It filled Big and Little Cottonwood Canyons and Mill Creek Canyon with water from 17 to 20 feet deep, carrying away trees, logs, rocks, dams, lumber, bridges, and mills in its course. No lives lost, but many men, women, and children were saved as by a miracle."

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, Sept. 28, 1861.

Dear Brother Cannon,—It affords me much pleasure to communicate to you the condition and the prospects of the work of the Lord in this portion of his vineyard. All things look favourable, and prospects appear prosperous. The Saints evince a great desire to grow in the truth, to acquire the principles of the kingdom best suited to their present position and circumstances, and to put into practical operation those things which in their nature are calculated to make them wiser and better. They seem to grow in grace and in the knowledge of our Lord Jesus Christ, and long to gather with the favoured in Zion, there to learn more of the Lord and his holy laws and government.

The Priesthood generally are doing their duty; they walk in counsel and in the light of the Spirit, and are assiduous in promulgating the glad tidings revealed again to man. They are busily engaged throughout the Conference in preaching in the "highways and hedges," and calling earnestly the straying children of our Father to come into the fold. Every opportunity that offers itself is embraced with avidity and cheerfulness to declare the truth to all willing to hear; and the spirit of wisdom is manifested by preaching only such things as the common mind can comprehend, and the higher and more

advanced principles are not touched upon. On this point I am very emphatic in my instructions to the Priesthood, that they preach only the first principles plainly, convincingly, and spiritedly, and preach those things which will interest and save the people now.

I cannot but express myself gratified with the faithfulness and zeal of the Priesthood in general in this Conference. They move among men with a desire to save, and not to appear great; and all cavilling and unnecessary disputations are wisely and honourably avoided in their administrations. A patient and willing hearing is obtained whenever they raise their voices generally, and an inclination to investigate our claims is manifested, and the Spirit of the Lord appears to work with the good word among many. Not only have we chapels open in all the Branches for public worship, but several private houses of the Saints are opened during the week nights and Sabbaths for the preaching of the word and testimony. Many of the Saints hope to emigrate next season, and they are determined to do all the good they can while they remain, in giving opportunities to their neighbours and enquirers to hear the Gospel and receive of its blessings. The consequence is, that we are baptizing weekly, and hope to do so more abundantly. We desire to do our duty manfully, and leave the result with the Lord of the vineyard.

We have realized blessings from the visit of Presidents Lyman, Rich, and yourself, at our Conference; and an impetus is given to the work which will be felt, I trust, in time and eternity.

In the Warwickshire Conference, brother S. L. Adams is doing his duty, keeping matters moving well; and the Priesthood and Saints rejoice in the truth. Several have been baptized of late, and the same spirit is enjoyed as in other parts of the Mission.

Elders E. Cliff and W. Hopwood are enjoying the spirit of their mission, and have the confidence of the Saints in their Conferences. Indeed, we have much to congratulate ourselves about, and to be humble and grateful for. The Lord is singularly owning and blessing the work and his servants, and speaking at home and abroad in powerful signs and accents that Zion is established and preparing for the development of those purposes and glories that ancient and modern, dead and living Prophets have declared so fervently and announced so distinctly to the sons and daughters of men.

Yours very truly,
W. G. MILLS.

MANCHESTER DISTRICT.

Manchester, Sep. 30, 1861.

Dear Brother George,—

Yesterday week, in company with brothers Dame and Mc Bride, I attended a meeting at Bolton, where the Priesthood and Saints of nine Branches were represented. We had a first-rate time. The Branch Presidents reported their charges in a very flourishing condition, so far as the feelings of the Saints and their faith in the work were concerned,—a report to which the spirit enjoyed by themselves and the congregated Saints bore strong corroborative evidence.

Yesterday we attended another of the same kind in Ashton, at which eight other Branches were represented, and a good spirit pervaded the assembly. In each place the attendance was very good, both of Saints and strangers, the rooms being crowded; and some good musicians discoursed sweet music to us, which enlivened our meetings. Our prospects are bright for an increase of members through the entire Conference, though short time in the factories,

and consequent curtailment of means among the people, tell a sad story, and many of them fear for the future. I do not know, at the present time, of any in the Manchester or Preston Conferences who are working full time, while there is a general fear that the new year will see matters much worse, as the stock of cotton now on hand will be about worked up by that time. In fact there is every prospect of many thousands round this district of country being on *short bread* during the coming winter. Still, appearances are good throughout the entire District for the spread of the work and an influx of fresh material. In Manchester Conference there have been over thirty baptized in the last quarter, and brother Sloan informs me that they have baptized twenty in the Liverpool-Conference during the past month.

I have been travelling round very busy from Branch to Branch, and visiting from house to house, in company with brother Dame, since I left Liverpool, mixing with the people; and in some places it is really trying to see the anxiety manifested by the Saints for emigration, and their fear that the shortening of their work will operate against them. In one family, when the sisters learned that they were to work short time, they went home and cried bitterly that a barrier was being placed in their way of gathering; and this is only one of several cases of a similar kind that have come under my notice. Still their faith and hopes are that the Lord will overrule circumstances in behalf of his people.

May the Lord bless you continually in all your labours. With kind love to yourself and all with you, in which the brethren here join,

I remain yours in the truth,

JOHN L. KAY.

WALES.

Swansea, Sept. 29, 1861.

Dear President Cannon,—A few days ago I returned from Cardiganshire, which is attached to the Llanelly Conference. The Llanelly Conference embraces Carmarthen and Cardigan shires. I attended a District Council in the latter a week ago to-day, and most excellent feelings prevailed among the

brethren present. Among the business transactions of the Council, we organized a new Branch of the Church at Llanfair, where nine persons have been baptized. Elder John Evans, of Dowlais, has faithfully and zealously preached in that locality and other parts of the country. He has also baptized two at Llangrannog, and several more have given in their names for baptism in the surrounding neighbourhood.

The people are crowding by hundreds to hear the Gospel at present in Cardiganshire. The parson of the Church of England at Lampeter is using all his energy to hinder the people from coming to hear the Elders preach at that place; but I am happy to say that all his efforts have the contrary effect. A Methodist preacher, two weeks ago, was passing by when brother John Evans was preaching there, and in a very sanctimonious tone said that Elder Evans "ought to be pulled down," when one of the men in the large crowd answered—"If you pull him down, you will pull down a better man than yourself!" Several of the different denominations in that part of the country are willing that we should preach in their meetinghouses, and they say that it would be much more comfortable for us than to preach out-of-doors, as the weather is now wet and cold.

Brother David M. Davies and myself preached last Sunday evening at the same place. We held our District Council in the morning, and after the

close of the meeting two females were baptized, and one man gave in his name to be baptized the next day. I have appointed a young man, of the Cardiff Conference, of the name of Francis D. Hughes, to travel in the Llanelly Conference.

I am almost daily receiving good news from the Conferences. Elder Rees writes that they are continuing to baptize, and that the prospects of baptizing more is very flattering in the Eastern Glamorgan Conference. Brother Joseph W. Morgan, a Travelling Elder in the Cardiff Conference, also informs us that they have baptized several lately in that Conference, and that many more are investigating our doctrines. Elder John Gibbs, President of the Pembrokeshire Conference, says that several there are receiving the Gospel, and that lately they have baptized two. One of them is an old man, seventy-nine years of age; and after he was confirmed, he bore a faithful testimony that he received a blessing from the Lord.

The Priesthood and Saints in Wales are good people, trying to live their holy religion, with but very few exceptions. There have been five or six baptized in the Western Glamorgan Conferences also during the last few weeks.

Praying God to bless you, with Presidents Lyman and Rich, and all the faithful,

I remain yours truly,

THOMAS E. JEREMY.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—The small band of reactionists commanded by Gen. Borges has been beaten by the Italian troops. The greater number of them were afterwards made prisoners by the peasants. Borges himself, with a few men, is still at large; but it is hoped that their arrest will soon be effected. The trial of Christen has commenced. The *Sentinella* says—"On the 3rd of October, Austria will set at liberty the Modenese political prisoners who have been incarcerated in the dungeons of Mantua since 1849.

HUNGARY.—The building in which the sittings of the Assembly of the Comitatus of Pesth are held have been occupied by the military, and the members prevented by force from assembling. All the functionaries in the Comitatus of Pesth have tendered

their resignations. Large crowds have assembled before the building where the sittings of the Assembly of the Comitatus are held. The surrounding streets are occupied by troops. A lieutenant with his sword drawn forbade the deputies to enter the building. The people are greatly excited, but order has not been disturbed. The magistrate of the Comitatus has tendered his resignation. On leaving the hall of assembly more than 8,000 persons assembled to accompany him home. They were followed by military patrols. When the people reached the palace of the Obergespann, the magistrate delivered a speech, to which the Obergespann replied. The crowd then dispersed without committing any disturbances. A Genoa telegram states that at a